# UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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## GREETING.

To-day UNITY commences its second year, enlarged, with new form, type, publisher and management. The new editor hereby greets its patrons, modestly hoping that in his hands it may retain the wide popularity which Mr. Sunderland and others have won for it.

UNITY will aim to be as unsectarian as its name. Many of its contributors are indeed nominally Unitarians; but the better Unitarians hold that name in no sectarian sense, and are, as Dr. Bellows said, "a sect only in their opposition to sectarianism." They aim not to divide, but to unite. The old theologic doctrine of the unity of God, from which the name came, has led logically and historically to a belief in the unity of all religion, and of the race. So we have long been wont, in pronouncing the word *Unitarianism*, to pass lightly over the *arianism*, and lay all the emphasis on the *Unite*. And now gladly dropping the *ism* and every trace of sectarian hiss, and returning to the root of the word, in which its historic meaning and real spirit lie, we proclaim our faith in *Unity*.

This, too, is the word in which modern thought centers. History is showing that all religions are *one;* ethnology that humanity is *one;* biology that all life is *one;* chemistry that the earth is *one;* and astronomy that all worlds are *one*. Our paper aims to be faithful to this rising truth:—the unity of religions in righteousness, the unity of men with each other and with nature, and the unity of all in God. For this truth of unity will in turn prove itself a gospel, bringing a larger charity and a wiser life to men.

But though thus proclaiming the broadest religion, UNITY will not the less assert its own opinions. Its charity will not be "the mush of concession," but will seek to give "manly furtherance" to the right and "manly resistance" to the wrong. Being unsectarian, it will necessarily be to some extent antisectarian. Seeing the necessity, rights and value of sects, it will not the less oppose the pretensions of sects who claim a monopoly of truth and salvation. It will contend not only against injustice and vice, but against narrowness and shallowness. This, too, its name demands. In doing this it will be helping to confirm the religion of truth, justice and human brotherhood, and to bring "the unity of the spirit in the bond of peace."

## NOTES.

This first number of UNITY under the new management, has necessarily been prepared amid disadvantages, and imperfectly. Will the subscribers please have patience?

Whatever one may think of the anti-Chinese movement, it looks gratifying from the stand-point of UNITY, that so many preachers and religious journals have been defending such heathen and lauding their virtues. Even Joseph Cook ridicules the idea of contamination from the vices of these Chinamen, who "never opened a whisky mill." How is it that these immigrants, who according to U. S. Congressmen are the very off-scourings of a heathen nation, have so fair a record comparatively? We have no disposition to compare the Chinese religion with the Catholic. But we should remember that Confucianism and Buddhism united there, have not yet been able to produce a Dennis Kearney.

There is work enough for Geo. Cooke in Indianapolis. Mr. Bayliss, a Methodist minister there, has been preaching as follows: "The moralist and the murderer, if both reject Christ, go to hell together. 'He that believeth not, shall be damned.' He may be truthful in conversation, but, if he believeth not, he shall be damned. Honest in business, but, if he believeth not, he shall be damned. He may be a philanthropist, and give time and money for the good of mankind, but still, if he believe not, he shall be damned. He may have lived so as to demand a monument; men may build it; but, if he believe not, he shall be damned." We hope some of Mr. Bayliss' hearers informed him of the fact that the text out of which he extracted so many damnations, proves not to have been in the original New Testament at all; so that he will soften the statement a little next time.

That "aristocracy of conscience," of which Mr. Mercer speaks in a sermon noticed in another column, is a phrase to keep. We have had aristocracies of birth, wealth, and intellect, but an "aristocracy of conscience" will crown them all. Only we must remember that even conscience is dangerous unless tempered by the gospel of human *unity*. W. R. Greg, in a late article in the *Nineteenth Century*, concludes that "it is not every man—perhaps we might say it is but few men—that can *afford* to keep a conscience—a conscience of the absolute and imperious sort, at least." "Always doing what your conscience tells you to do, is commendable or defensible only on the preliminary assumption that you have taken every available pains to enlighten and correct it." One must make sure that his conscience is "qualified to command," and that "what you take for conscience is not in reality egotism, ignorance, incapacity, intolerance or conceit, under a thin disguise." Mr. Greg thereupon adds to the old simile of conscience as a compass, and notices the custom in the navy, before a ship sails, of verifying her compasses by minute and careful comparison with others on shore. So private conscience needs to be verified, and corrected by society. Perhaps we might carry the figure a step further, and allude to cases where the compass of conscience has stuck and rusted, pointing with beautiful consistence to that quarter of the ship over which the pole once lay, but no longer heeding the celestial currents.

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Rev. W. F. Crafts (Methodist), of Chicago, held what he called "a question service," on a recent Sunday night. He passed the basket for questions on religious subjects, and gathered three or four dozen, which he then and there proceeded to answer, out of the fulness of his theological knowledge. The "question service" was hardly a success. As the basket was gradually emptied, so was the church. Some of the questions were rather too large to be fully answered off-hand in a two minutes' speech. The following, for instance, "By what power was God created?" must have been aggravating to one who knew all about it, but must hasten on through a basket full.

The question, "How was it that Moses saw God face to face, and yet the Bible says that no man hath seen God?" the reverend gentleman triumphantly answered by saying, "Christ was the God whom Moses saw." To the question whether it is "absolutely essential, in order to get to heaven, that we should believe in the doctrine of the Trinity," he replied that while infants and heathen could be saved without this valuable doctrine, still "persons who had the light pressed upon them to believe in the Trinity, and refused, were undoubtedly lost. For himself, not to believe in the Trinity would be a destructive sin—the matter was so plain, but others might not have the same light." Mr. C. is said to have charitably hesitated before he pronounced such a doom on all the intelligent anti-trinitarians of Christendom. But his sentence still leaves them hope, for they certainly do not have on this subject that "light" which makes the trinity so "plain" to him.

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Your editor the other day re-read Mr. Brocklehurst's rebuke to the little Jane Eyre who did not like the Psalms: "Oh, shocking! I have a little boy, younger than you, who knows six Psalms by heart, and when you ask him which he would rather have a gingerbread-nut to eat, or a verse of a Psalm to learn, he says, 'Oh the verse of a Psalm! angels sing Psalms,' says he, 'I wish to be a little angel here below.' He then gets two gingerbread-nuts in recompense for his infant piety." Some *adult* piety which at first sight seems as morbid as this boy's, is after all of the business and prudential order like his,—springing not so much from the love of Psalms as of sweetmeats social and celestial.

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Rev. H. T. Rose, successor of J. L. Dudley, in Milwaukee, in a recent sermon made some severe charges against the untruthfulness of American society. He said "it is demanded by the social code that in a thousand inconvenient situations the truth shall not be spoken. Indeed, it is likely that the emergencies which would justify a falsehood in the code of society, are of more frequent occurrence than those which would justify truth-telling. Training for society involves a long practice in the suppression of truth. If you have never, returning from a social party, sat down to compute the number of falsehoods you have heard and told, there is a new surprise in store for you." Good! But there is a current opinion that the untruthfulness of the drawing-room finds some example in the insincerity of the pulpit. Does not "the training for" the ministry, too, "involve a long practice in the suppression of truth?" What if one should try to count the little pious lies in an ordinary prayer and sermon? Let the pulpit speech be manly and bold, and the pews will echo with a sincerer voice.

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There is good stuff in the Talmage family, after all. "God can and will help us" raise the debt on

the Brooklyn Tabernacle, said the Dr.; and wishing to start the subscription handsomely, telegraphs his Philadelphia nephew, "for the Lord's sake," to subscribe $5000. Consent not being given, the Dr. again asks if he may put down the nephew's name for that amount, "provided that I [thy holy uncle Talmage] make up to you privately the difference between your subscription and $5000." Whereupon the manly nephew telegraphs back: "Cannot permit the course suggested. Frankness, earnestness, and faith, without deception, will command success." Surely, the vigorous honesty of the lay nephew ought to make us forgive considerable chicanery in the Reverend uncle.

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At a Sunday School in the Methodist church block, in Chicago, twenty-six heathen Chinese are taught a more respectable theology. It is to be hoped that they are so grounded in the Confucian morality, that it will do them no harm when they learn that righteousness is only a secondary consideration.

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Rev. Charles H. Brigham, whose name was so long identified with the liberal work at Ann Arbor, Mich., died Feb. 19th, at Brooklyn, N. Y. at the age of 59. He was a native of Boston, graduated from Harvard college in 1839 and from the Divinity School in 1843, and then served as minister of the Unitarian church at Taunton, Mass., for twenty years. Then after a European tour, he at the invitation of the Unitarian Association, settled at Ann Arbor, and established a liberal society. Here he exerted a wide influence, not only in the place and among the students of Michigan University, but elsewhere through his lectures and writings, until an attack of paralysis in 1877, from which he never entirely recovered. Says the *Boston Advertiser:*

"Intellectually he was the peer of any man in the university, which has been fortunate in calling to its service many able and accomplished men; and his influence was felt far beyond the limits of the university town and the State. He was a man of great and various acquirements, with a memory of rare tenacity, a sound judgment, and an untiring industry. He was an indefatigable reader and student, and we have known few men who, with an equal fondness for social life, have accomplished so much. His knowledge of books was encyclopædic, and his knowledge of affairs and practical sagacity were such as would have insured him success in almost any field of labor. To the *North American Review* and the *Christian Examiner* he was for many years a much valued contributor,—and in their pages may be found many articles from his pen, of permanent interest and worth. His influence was widely felt and is likely to be permanent."

## THE CEREBRAL FACTOR IN RELIGION.

BY REV. J. S. THOMPSON.

The labors of physiological investigators reveal to us that the fœtal human brain, in the course of its regular development, assumes the form of the brain of an invertebrate animal, of a fish, of a turtle, of a bird, of a rodent, of a ruminant, of a digitigrade animal, of a quadrumand, and, finally, of the lowest primitive savage. These are but the principal stages of its unconscious growth. There are many intermediate stages. The various differentiations of the fœtal brain of man seem to be a series of respects paid to the brains of zoophytes, mollusks, fishes, sawrians, crocodiles, tortoises, birds, marsupials, squirrels, foxes, bears, seals, oxen, monkeys, and all the other creatures of the animal kingdom. Prof. Wilder, of Cornell University, in one of his lectures, delivered in our city, spoke of the human brain as "going through the ceremony" of resembling all the brains of the animal creation, in the course of its fœtal life.

Geologists divide the history of the earth's formation into periods, or ages, giving to each period an appropriate name, and describing its peculiar fauna. As the ages succeeded one another, they produced superior animals, under the influences of the principle of evolution, or according to the theory of natural selection. In the beginnings of animal life, the nervous system was distributed equally through the whole body, but, with the evolution of higher and finer forms, the cerebral material gradually and slowly collected into one part, finally forming a head and backbone—a brain and a spinal cord. Consequently, cerebral developments correspond to terrestrial developments.

The human brain, then, has to pass through many processes of development, before mental power can manifest itself; and it is probable that every process is a severe crisis. It meets and passes through each crisis successfully, if it has strength enough, if its previous growth has been healthy; but, if it has not the necessary strength, if it has not the normal growth, demanded by each crisis through which nature requires it to pass, it must occupy a low, degenerate, plane of existence. Like the great leader of the Hebrews, it may see the promised land in the distance, without a permission to enter and enjoy it. If it succeeds in meeting all the crises of its unconscious history, it is permitted to assume the power and dignity of a savage brain of the most primitive type. Nature says to it: "Well done, good and faithful struggler,

enter into the joys of a human child of God."

A question of great importance may be briefly considered here. It is certain that the after-life of the person, whose fœtal brain has not been able fully to meet the requirements of any one of its transformations, will manifest mental weakness of some kind. The dog, the fox, the snake, the timid deer, the unthinking ostrich, the thievish bird, or the cunning spider, may make its appearance in the future dispositions of the man. Insanity may be regarded as the natural and inevitable result of some dreadful pressure upon the mind, affecting some undeveloped part of the brain. The insane person may imagine himself to be a goose, a dog, a snake. He barks, or he feels the feathers growing upon his back after each meal, or he sees the horns upon his forehead. He acts like the creature of his imagination. In other words, his brain falls down upon the level of the crisis in his fœtal development which was not fully satisfied and passed through. The mental pressure soon discovers the cerebral weakness, and lodges there. Nature never forgets the misdevelopments ; and she compels all her children to remember their conscious and unconscious blunders. Insanity, if this view of the subject be correct, indicates the stage in which the growth of the brain was arrested, in some direction; and, inasmuch as we are all insane, more or less, according to the statements of some leading savants, it might be both religious and moral for us to study this subject more thoroughly, and draw public attention to it, in practical and chaste ways. Our insane asylums are numerous, and the sources of insanity show but few signs of disappearing, and our Divine Master deemed it his duty to assist in healing the insane of his day and country ; and, therefore, as christians, we ought to show that religion sanctions the means by which cerebral disease may be prevented, or cured. Certainly, we should, in this matter, prove from the Bible, nature and experience, that the Holy Spirit requires a clean, healthy and strong temple ; for it is merely a truism to say that the spirit of the Most High is hindered from blessing the soul of him whose brain is weak, or diseased, or abnormally developed. Inspiration, no matter what our theories regarding its nature may be, visits the soul, only when certain conditions are fulfilled ; and a healthy and strong brain is one of the conditions.

Some persons may think, or feel, that such a biography of fœtal cerebral development detracts from the dignity of human life. They are not willing to recognize their animal relations. They forget that the Creator has made us animals ; and this forgetting is a curious fact, when we consider that so many things are continually reminding us of our animal nature. We have animal propensities, animal wants, and animal powers ; and they affect our spiritual nature in many ways. We do not sympathize much with these persons ; for we must respect the facts of creation, life and consciousness. Our Creator has made us according to his own plan ; and science informs us that the fœtal brain of man must commence to grow upon the lowest level of cerebral existence, ascend through all the strata of animal creation, and, finally be crowned with the form of the human brain. This is God's plan ; and it is, therefore the wisest and best. Surely, it is our duty, as Christians, to study and respect the divine plan of our Maker, and to train our feelings to honor his infinite wisdom, as it is displayed in the creation of our bodies.

It is the opinion of some thinkers that the best brain qualities of all animals are incarnated in the brain of every healthy and well grown infant. Perhaps, it would be better to say that the infant's brain is a combination of all the highest brain qualities of the animal creation, *plus* the human quality. Therefore, the structure of its brain is, in many respects, as old as the animal creation. Accordingly, it is rational to believe that nature, under the direction of God, commenced thousands of ages ago, to build the infant's brain. That was her object. Patiently and wisely, step after step, from form to form, from crisis to crisis, from species to species, she prosecuted her work, until she reached her object—the creation of a human brain as the organ of mind. Then the human soul, in a way known only to God, takes possession of the wonderful cerebral instrument ; and it thinks, feels, loves, aspires, hopes and forms character, while it uses the instrument according to cerebral and mental laws. Taking this view of cerebral history, we are justified in claiming that the brain is the most expensive and precious thing in the animal creation. It is "the survival of the fittest," the grand result of innumerable struggles with the crisis of differentiation, during unknown aeons.

In *Genesis*, it is written : "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." By reading the account of creation which precedes this verse, we learn that all other creatures were formed before Adam and Eve. The evolution of the human body is there represented

as the final effort of the Creator. The brains of animals were created prior to the creation of the human brain. Nature then attained her great object. She produced her masterpiece. She evolved an organ for divine reason. Then God recognized her supreme effort, and baptized it with human life. So *Genesis* teaches us that the human brain was built to receive the spiritual tenant, that the body is the temple of the divine breath, and that the evolution of a brain preceded the manifestation of human life. When Darwin speaks of his "view of life, with its several powers, having been originally breathed into a few forms or into one," it does not seem that he is so anti-scriptural, as some prejudiced people have represented him; for, if the Almighty Creator breathed life into forms, at first, those forms must have been created before the occurrence of the divine in-breathing, and that is just the teaching of Genesis, regarding the evolution of human life. And when he says that "man still bears in his bodily frame the indelible stamp of his lowly origin," he utters nothing contrary to Biblical declarations; and the human body itself, which is God's work, justifies his assertion.

In the Gospels, it is related that "Jesus . . . . . was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved son in whom I am well pleased." May we not look upon this as a symbol of the history of man's creation? After passing through all the processes of its growth, after assuming the various forms of the apparently stationary animal—brains, after going through the ceremony of every transformation, after rising far above all other cerebral forms, after submitting to every test, after coming up out of the river of shaping influences, in which it was baptized into mysterious power, God breathed into the brain his spirit, and declared by thousands of his providential ministries: "This is my beloved son, in whom I am well pleased."

We may now pass on to a consideration of a few of the relations between the brain and the workings of the religious principle, implanted in the soul of man, by the Creator.

Burton regards Atheism as "the natural condition of the savage and uninstructed mind, the night of spiritual existence, which disappears before the dawn of a belief in things spiritual." I do not think that Burton takes a correct view of the origin of religion. The germ of worships, or of a respect for the manifestations of invisible power, asserts itself in the lowest savage; but the assertion is so feeble that we, who are the possessors of a vast religious inheritance, can detect it, we must succeed in divesting our minds of the civilized associations of spiritual culture, and that is utterly impossible. If we had no germ of spirituality in our nature, then how could "a belief in things spiritual" show itself? The first human beings, whoever they were, were created religious beings; for religion, whatever way we may define it, is an essential element of human nature.

Sir John Lubbock, in his able and interesting work, called "The Origin of Civilization and Primitive Condition of Man," mentions the chief stages of the religious progress of the race, in the following order and words:—

"*Atheism;* understanding by this term not a denial of the existence of a Deity, but an absence of any definite ideas on the subject.

"*Fetichism;* the stage in which man supposes he can force the Deity to comply with his desires.

"*Nature-worship, or Totemism;* in which natural objects, trees, lakes, stones, animals, &c., are worshipped.

"*Shamanism;* in which the superior deities are more powerful than man, and of a different nature. Their place of abode also is far away, and accessible only to Shamans.

"*Idolatry, or Anthropomerphism;* in which the gods take still more completely the nature of men, being, however, more powerful. They are still amenable to persuasion; they are a part of nature, and not creators. They are represented by images or idols.

"In the next stage, the Deity is regarded as the author, not merely a part of nature. He becomes for the first time a really supernatural being.

"The last stage to which I shall refer is that in which morality is associated with religion."

These are the stages of religious growth in our race, according to the opinion of this eminent thinker. In the main, perhaps his opinion is correct. They are only general indications of the direction which religion has taken from its origin toward our century and position. The distance between the Atheism of ignorance, or the very crude theism of primitive savages, and the ideals of spirituality which we are striving to actualize, is very great. Nevertheless, every child, twelve years old, has traveled over this distance, supposing that its training has been proper and that its development has been natural and healthy. It has passed from primitive theism, through all the intermediate stages of religious progress, to the moral worship of the ineffable Being. But the religious progress of the child indicates the progress of its cerebral

development. After its birth, its brain had the same form as the brain of the primitive savage, who was mentally unable to accept or reject a belief in the existence of God, as we comprehend him. It advances as far, in twelve years, in religion, as the race has progressed during the long period of the evolution of civilization.

We often meet with persons that have received a thorough religious education, and they inform us that they wonder at the slow progress of the Christian religion in Christian countries. Their religious nature has been tenderly and wisely trained. Their souls have been fortified with moral and spiritual precepts. Their teachers have blessed them with noble examples of Christian character. They have been developed into that high stage of faith, thought, and feeling "in which morality is associated with religion," as Lubbock has it. Their moral purity qualifies them to see God in his works. Their sense of the difference between right and wrong has become very acute. The Christ-spirit governs their lives. It seems to perplex these good people very much that every one does not see, feel, think, worship and aspire, like themselves. They have never thought the brains of these slow-going and comparatively blind professors of the Christian faith are imperfectly developed, and that a certain cerebral development is absolutely essential to a spiritual comprehension of the religion which Jesus preached and lived. It makes them sad, when they realize that the million of souls, belonging to the Catholic church, cannot be converted to the Protestant faith, and that the Catholics are just as numerous now as they were in the days of Luther. If you told these perplexed people that probably the great wave of the Protestant reformation swept into the Protestant churches all those persons having brains that qualified them to comprehend, appreciate, and enjoy the doctrines of Protestantism, and that the Catholics will be transformed into Protestants as fast as their brains become like those of Protestants, they would be shocked; and, very likely, they would accuse you of the crime of setting limits to the possibilities of the Holy Spirit. That spirit works according to certain laws, and requires certain conditions in those souls that it works in, and one of those conditions is cerebral development in religious life, the child of moral and educated Christian parents and the child of savage parents from Australia; and if you asked them which of the two children could be more easily trained into a noble Christian, they would certainly point to the child born in Christian civilization. They might go even farther than that, and refer to inherited tendencies in the children; and I think you could persuade them to acknowledge that the spirit of the Highest would more likely influence a sane person than one suffering from cerebral derangement.

I do not wish to be understood as thinking that there are no developed brains in the Catholic church, or that there is no progress therein. The brains of Catholics are developed differently. For many generations, that church has been the enthusiastic and generous patroness of the fine arts. She has emphasized the necessity of encouraging the æsthetic spirit in public worship. With fine architecture, with beautiful sculpture, with grand pictures, with imposing ceremonies, she appeals effectually to the souls of her many adherents. There is, we may believe, an inherited element in the brains of highly educated Catholics that demands the beautiful, and appreciates the expensive and gorgeous symbolism of their churches. This is a conservative force in Roman Catholicism.

A few days ago, I was reading Dr. Adam Clarke's comments on the twenty-fourth chapter of *Joshua*, when I found these words, expressing his wonder that the Israelites, who had seen so many miracles, should relapse into idolatry: "How astonishing is this, that after all God had done for them, and all the miracles which they had seen, there should still be found among them idols and idolaters. . . . What excuse can be made for such stupid, not to say brutish blindness!" We have received reports of missionaries, confessing this astonishment and disappointment, when some of their apparently-zealous converts, before death, sent for pagan spiritual advisers, to cheer and sustain them in their last moments. Not seldom do we hear members of the advanced Protestant churches speaking sorrowfully of those who have forsaken them, and gone back to the flesh-pots of Egyptian bondage and spiritual poverty.

It is quite possible that all such sad relapses may be manifestations of arrested cerebral development. The brains of these people were not able to sustain the higher order of religious thought and life and feeling which they were at one time led to embrace in a very imperfect manner. Their spiritual life rests upon the level which their brains have attained, and it is very difficult to educate them into truer conceptions of life than those they have inherited. We often make mistakes in censuring and condemning the conduct of these strange backsliders. We require them to do what they have no

power to do. They have not a cerebral base large enough for the moral and spiritual structure which we desire to see them building. If we attempt to build a tower higher than the natural relation between the height and the base shows us it ought to be, the fall of the tower is a natural consequence. In morals and religion, as in architecture, there is a natural relation between the height and base—between the elevation of character and the cerebral base. When we see persons embracing a higher faith than that which they inherited, we should be prepared to witness a few relapses. The fittest will here also survive, and gradually and surely exert an elevating and strengthening influence upon those living in the lower sphere of religious life. Our efforts are not lost in such cases; for many are raised into a higher life, and even the backsliders are blessed, because they hardly ever fall down to their old level, and a dissatisfaction with old ideas has been engendered. And another thought must not be overlooked, that while a consideration of the power of the brain would shape our educational policy, yet education itself, as the generations pass along the highway of civilization, increases as well as develops cerebral power.

In this age of ours, with all its wonderful achievements and advancements, there are resurrections of ancient superstitions and barbarisms. Mormonism invites us to adopt the polygamous customs out of which morality and religion lifted us; and thousands have accepted the invitation, and are now living in the barbarous past. Another class of persons arose, a few years ago, defending one of the saddest characteristics of ancient savage life, the doctrine of free-love; and they are still prosecuting their foul work, denying the necessity of sexual fidelity and purity, and lauding licentiousness, passion and whim. Some people go for advice to persons that, owing to cerebral weakness and disease, are in the habit of falling into abnormal conditions. They receive the utterances of these abnormal individuals as divine and almost infallible. If we study those persons who accept and live the doctrines of Mormonism, free-love, or necromancy, we shall find, in many instances, that they are quite rational in other respects. It is so with those, or many of those, whom we usually judge insane. They also, if we abstract their thoughts, from their peculiar delusions, to other subjects, think and act in a rational manner.

Our scientists have a good deal to say about reversion or atavism. For instance, they assure us that the distant progenitors of the horse had three or five toes; and even now foals appear with supernumerary toes, showing that they have failed to pass through all the differentiations which lay in the path of their regular development. Other animals appear sometimes, with reversions in other organs. The other organs of these exceptional animals may be quite well developed.

May we not suppose that the three classes of individuals just mentioned, are sad cases of reversion to savage features of life. A very imperfect education, a cerebral reversion in the moral and religious regions, a sophistical presentation of doctrines, favoring the false claims of the animal passions and the beseechings of unprincipled feelings, and a pressure of temptation upon the weak point, may, to a very great extent, account for the resurrections of superstition and barbarism in this age. Their brains have not been developed beyond the cerebral boundaries of the dark past in these respects. But, since the Almighty has ordained that reversions shall not become permanent characteristics, since they seldom appear and soon disappear, since they are but mere eddies in the river of human progress, we should not permit them to discourage us in our efforts to build up the kingdom of God upon the earth. However, a proper study of them may afford us useful lessons.

Precocity is a strong feature of modern life. We have so-called brilliant students at an early age. The old plan of devoting a series of years to preparatory studies and work for the chosen vocation of life is now generally abandoned. Very young persons now deem themselves competent to follow any profession or trade, with very little preparation, and to make a fortune in a few years. In religious circles too, there is much unwholesome precocity. Boys and girls are now able, so they think and say, to enter the arena of theology, and settle great questions; whereas, if we have been correctly informed, boys and girls of the same age, in the olden time, were far more modest and reverent, and they were much more thoroughly trained in religion, such as was then ascendency. You can hardly now find a Sunday-school scholar that will commit to memory three verses of any chapter in the Bible. They will generally devour shallow and demoralizing novels with great avidity. Their minds are like sieves. What we call a religious memory is growing weaker and weaker. The young desire to jump to the position, wealth, influence, of their parents, without walking in the long and narrow way that leadeth to life. Consequently, we have to witness the unseemly haste, the brain-

destroying feverishness, the sad failures, the dishonest competitions of our age. Cerebral diseases, resulting in suicide, religious insanity, and so forth, are becoming alarmingly common. While some brains may be growing superior to those of past generations, yet the painful fact stares us in the face that many lack the qualities of depth, steadiness, balance.

Dr. Carpenter says in his work entitled the Principles of Human Physiology: "The slow growth of man, and the length of time during which he remains in a state of dependence, are peculiarities that remarkably distinguish him from all other animals. This retardation of the development process seems to have reference to the high grade which he is ultimately to attain; for everywhere, throughout the organized creation, do we observe that the most elevated forms are those which go through the longest preparatory stages." Our very brilliant students, and our very smart children, generally have to step aside, and let the honest, industrious, patient, and God-obeying plodders march forward to seize the great prizes of life. The brain must not become the victim of precocity.

To sum up. God has built up the human brain through processes which point back to the beginnings of life, to be the instrument of mind. He has ordained, according to the testimony of innumerable facts, that the mind can think, feel, and aspire, purely only in a healthy and well-developed brain; and he has also ordained that the food we eat, the air we breathe, the clothes we wear, the houses we live in, and the education which we receive, affect the brain; and he has furthermore ordained that the children of nervous bankrupts, of those who ignore hygienic laws, and live impurely, inherit cerebral weakness. In this sense, the sins of the parents are visited upon the children; for the child of an intemperate father, or of a nervous mother, inherits cerebral disease of some kind, that render healthy cerebrations impossible. The boy who drinks, or smokes, or uses stimulants of any kind, and the girl who eats mince pie, takes no exercise, and reads novels of a low order, must face and suffer the natural consequences of violating the laws which govern the nervous system. When there is hell in a man's stomach, there is disease in his brain, and there are demons in his thoughts. We need a Moses in our modern civilization to teach us that physical health is essential to religious life; and we need a Paul to declare to us that our bodies ought to be made pure and healthy, in order to be temples for God's Holy Spirit. The ministers of the Christ who blessed human bodies as well as human souls, must aid science in the work of building up good brains. A mind in a noble brain thinks clearly; clear thoughts originate clean acts, and clean acts form the character which God delighteth to honor. Therefore, I am justified in asserting that the cerebral factor in religion is a most important one.

## TABLE TALK.

BY ROBERT COLLYER.

### LAIRD COLLIER AND OLD BRADFORD.

Robert Laird Collier, who has been in England since last July, will preach for some months to come at Bradford in Yorkshire—probably with some idea of a settlement, if the preacher and people find they like each other and can make things chime.

Bradford is a big black town, busy as a hive of bees, and our people there have a very good church-building, large, handsome, and almost new. The *old* meeting-house, built in 1717, was just about such a place as that Silas Marner went to in Lantern Yard, including the Yard, but had rather a noble look inside, as I have heard, by reason of some splendid oaken work which was brought from an old Hall near by, and blended with the building. The congregation was then of the independent Presbyterian order, as were most of our Unitarian churches in England that date far back; but about 1768, the change had set in which resulted in Unitarianism. Then, after that, we jogged along very quietly, looking with a touch of disdain, I suppose, on the zeal and enterprise of the Methodist and other churches about us, and nourishing ourself complacently, until at last there were very few of us left, and we were very much like the famous breed of chickens in the House of the Seven Gables, as good as the heart could wish, only we raised no broods. But the good folks that were left woke up when the town began to grow into great importance—new blood came in also, and began to tell—the new church was built—and there was a fair promise that we should make our mark and grow to something very good.

Still, there was trouble; just what it was I don't know—but ministers came and went away again, and the church did not thrive. I saw the last of them last summer. He seemed rather thin for such a town, and had a poor congregation, but seemed in good earnest about his work, when, all at once, shortly after I met him, he flashed out into ortho-

doxy, and announced his intention of taking orders in the Church of England. Then the brethren made a false move. He wanted to use the church for a sermon in which he would give his reasons for the change. Now, if there is any one thing we can do well, it is to hear the other side; but they would not open the church for this purpose. The young man was a little "sassy," for one thing; so he must pack up and get out. He took a hall, I believe, and had a great crowd—probably the only crowd he ever had or ever will have; but it was a stroke in his favor. I think, also, there was a touch of that spirit toward him that one sees on this side the water sometimes, when a man changes over to another church. There were those who believed there was some gold in him, so long as he was one with them, but when he crossed the street to another pulpit, the best they could say was pewter.

But if our old comrade can stand the work, there is a great opening for him in Bradford. It was a "quick town" in old Leland's day, and has not lost that character—has a good deal over 150,000 inhabitants, and at the last census had 8000 more women than men. There are also a great many Germans in the town, who naturally drift our way and have helped to build the new church, and a great host of people besides, of a free mind, who would come to the call of a good, earnest, able man, who can go to work on long lines, hearing all things, believing all things, hoping all things, and enduring all things, like Charity.

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### LOCAL PREACHERS.

I wonder whether this faith of ours will ever grow so eager and fervid as to raise up a body of men like that to which my old friend Abraham England belonged, whose death I noticed the other day in a local paper from the old home, at the great age of 82. He was a workingman's son, one of fourteen sons and daughters, and served his time as a shoemaker. But he must needs do something besides making shoes, and as Methodism had got hold of him and found good stuff in him, she set him to work as a local preacher, sixty years ago, and in this he made his mark, preaching whenever he got the chance, at quite nothing a day and find yourself and living by shoes; and then, as this was rather haggard work for him, too much bending over your chest, at any likely job which might come to hand.

There were a score or so of these local preachers up and down the country-side, and they did a very good work indeed—kept a dozen meetings agoing where there had been none but for this perpetual labor of love, and were, many of them, men of a very capital quality, who could speak to the people in their own tongue. And a queer tongue it was; but they could certainly say, with the man in Shakspeare, "A poor thing, but mine own." Brother Pickard, I remember, opening the parable of the Prodigal to us, felt he must make the question of the husks clear to our dark minds; so he said, "Ye mayn't know what husks means; they are just potato peelings and sitch stuff as that; it wer all he had to eat, poor fellow—husks." But Brother Pickard belonged to the simpler end of the little tribe; one of them is now in the very front rank among the Methodist clergy in Canada—and another I remember, who never rose from the ranks—a man with a grand, craggy head, and far-looking gray eyes—would preach to us, when I was a boy, for a couple of hours at a time; but his sermons were sure to end in something like a sob of expectation that he might still go on, and a great hunger to hear more, though he was very quiet about it all; while, when the regulation preacher came along, it was just the other way, though his sermons were always short, for the time comes when you cannot catch even young birds with chaff.

And we liked to hear Brother England. His mind had a legal turn to it, and he was fond of splitting theological hairs; still he split them so well and with so sharp a razor that those who could follow him always felt they were having a very good time; and then he usually shot tiny gleams of heaven through his peroration, and was lenient and a little pitiful about hell, so the boys rather liked him. Then he was a radical, stood well to the front in any fight which might be going on in these old days for truth and freedom, especially in the direction of politics; and was no hair-splitter on the stump, but a homely, stalwart, poor man's spokesman, who could send the truth home like hot shot. He was a great reader, and poor man as he always was, had got together a library of 1,200 volumes. And a marvelous fellow in the water—there was no deep within twenty miles of his home he had not explored; and what he was and could do beside, I have no time to tell, except that when I went to get married and was in danger of being buried, for the ancient man was almost in his dotage and had started in on that service, Abraham set him right and gave me a queer look as if he would say, "See there, now, my lad, where would you have been but for me?" I never saw him again, and never shall now on the earth. But what a grand

thing it would be if this faith of ours could inspire such men to go out into halls, and school houses, and dwellings, all over this western country, to open our truth and urge it home on human hearts, as these old local preachers did, and so plant churches which would grow from sturdy and homely roots and take care of themselves, with a visit now and then from such men as Jones and Douthit. No better work was done in its day among those who wanted to get at the truth in simple and direct ways, than this done by the old race of local preachers, who gave themselves to help their neighbors the best they knew, looking for nothing again.

NOTES.

They have been treated to a course of sermons on hell at Verzegnes in Italy, backed up by pictures of the torments and fires. The result is, about a score of persons have been driven insane—mostly young women.

The editor of the *Christian Herald* asked for the prayers of his readers, in a late number of his paper, because the circulation has gone up to 140,000 copies.

A gentleman makes a note of a visit he made to a Sunday school, where he was much impressed by the quiet way in which the superintendent did his work. He rang a bell for order, wrote the hymns on a black-board, and said not a word; and when the visitor said, "How is it that your superintendent is so very quiet?" a teacher answered, "He's dumb, sir, and we elected him for that reason."

Moncure Conway, who has been holding an evening service for some years in Camden town, in addition to his morning service at South Place Chapel in London, is to lecture Sunday evenings after this nearer the center of the city—Langham Hall, Great Portland street.

The English Methodists set out lately to raise a great sum of money to make ends meet and start new enterprises. They have got $250,000 already, in the teeth of the enormous pressure of hard times and poverty over there, and expect to go right on.

A sign of the hard times in London can be seen in the fact that in a very narrow area verging toward the center of the city, there are nearly 2,000 warehouses, stores and offices, for rent.

A contemporary says: "How is it that Jesus only succeeded in attracting by his teaching, a few poor, illiterate followers from his own province?" Whereat some one answers the question by quoting some lines by William Blake, the painter, touching the way in which grand, true souls may fail still to win recognition and a following among their gifted contemporaries:

"If he had been Anti-Christ, aping Jesus,
He'd have done anything to please us;
Gone sneaking into synagogues,
And not used the elders and priests like dogs;
But, humble as a lamb or ass,
Obeyed himself to Caiphas.
This is the race that Jesus ran:
Humble to God, haughty to man;
Cursing the rulers before the people,
Even to the temple's highest steeple."

LIBERAL WORKERS.

Joseph H. Allen's "Hebrew Men and Times," which has been out of press for some years, will shortly appear in a new edition, with the author's revisions.

Prof. Swing is about to publish a book entitled "Motives of Life," and treating of "Intellectual Progress," "Home," "A Good Name," "Benevolence," "The Pursuits of Happiness," and "Religion."

The *Index* quotes the following from a sermon of G. E. Gordon, of Milwaukee: "I can suppose that, if Jesus were to come again, he might quite overlook the Rev. Stephen Tyng, Jr., and his fellow-premillenniumites, and be found in company with Lucretia Mott and the Longwood Progressive Friends, or even with some of the Labor Reformers, or even with Col. Ingersoll. And then how the Rev. Joseph Cook would lecture him into oblivion."

Rev. G. E. Gordon, of Milwaukee, among the many practical themes which he treats, still keeps prison reform prominent, and recently discussed the question of "Prison Labor" (chiefly in Wisconsin), in a sermon which is printed in full in the *Milwaukee Sentinel*.

Rev. J. N. Pardee, of Lapeer, Mich., has just held a Liberal Conference in his society. Revs. Jones, Sunderland and Crum, of Bay City, are announced among the speakers. Report of the meeting in our next.

Rev. Mr. Billman, of the Congregational church at Adrian, Mich., has come out into the liberal ranks, and preached last Sunday in the Third Unitarian church in Chicago. The Adrian church is one where Rev. E. P. Powell used to preach. There seems to be healthy air there.

Rev. J. R. Effinger, of Des Moines, Iowa, Rev. F. L. Hosmer, of Cleveland, and Rev. Charles Cravens, of Toledo, Ohio, have answered affirmatively to the request of the Executive Board to read papers at the next session of the Western Conference to be held in Cincinnati in May. M. J. Savage, of Boston, has also promised to come.

Rev. Geo. W. Cooke, of Indianapolis, has commenced his course of Sunday afternoon opera lectures, with audiences reported at seven or eight hundred. His article on "Communism and Co-operation," published in *Evolution*, is commended by Prof. Horris, of the *Journal of Speculative Philosophy*, as "one of the ablest treatments on the subject that has ever appeared."

C. W. Wendte writes that the work in Cincinnati "goes bravely on." His society is trying to raise $2,000 to repair the Vicker's church. Their Unity club is about giving an entertainment with a chorus of sixty, from which it hopes to clear $1,000. Mr. Wendte is deep in a controversy on "Joshua" with Rev. Dr. Pratt, leader of the Kentucky Presbyterians—amiable all around.

Rev. Geo. Chainey, pastor of the Unitarian Society in Evansville, Indiana, recently preached on the subject of the folly of the conversion of the Jews. The views presented were so pleasing to the Hebrews of the city that he was asked to repeat the sermon in the Jewish Synagogue, and did. A private letter from Evansville states that the Unitarian church edifice has lately been cushioned throughout, and the society is going forward with steady prosperity.

Rev. F. L. Hosmer writes from Cleveland to J. T. Sunderland: "I am hopeful and certainly happy in my work here. I am most of all encouraged by the earnestness of the little flock, and the thoroughly cordial and good feeling in which they are coming together. I came as to an experiment; and the movement is by no means beyond the "experiment" stage—but I am hopeful even beyond expectation. But I shall feel sure of nothing until we have a lot and chapel of our own. This we are "talking" already. But as you know, money is not easy, and a lot means at least $15,000. We aspire only to a little chapel, and shall put no tower or mortgage upon it. We say chapel and we mean it. I have just organized my little Sunday-school, a delight to me. We use Gannett's lessons."

Rev. S. S. Hunting, of Davenport, Iowa, is also at work for unity. The *Express* of Monticello where he has been to lecture and preach, says his sermon on "Reconciliation" was an "eloquent exposition of the doctrine of the unity of the universe, the unity of all moral and spiritual truth, the unity of man's moral and spiritual nature with God." Probably the growing doctrine of unity will prove the best means of "reconciling man and God" and men to each other. The same paper says that "three or four hundred came to hear Mr. Hunting speak on the Relation of Science to Religion, and his visit has left a deep impression on the community."

O. B. Frothingham has tendered to his church his resignation, to take effect May 1st. A Chicago correspondent reports Mr. Frothingham as saying:

"I have had twenty years of hard work, and now I want rest. I mean to go abroad and take a year of absolute rest. I shall travel in Spain and southern Italy, and perhaps visit Egypt and Constantinople. Although my resignation was unconditionally, my congregation will open correspondence with me at the end of a year, and if I feel able to do so I will return to the pastorate; if not, then they will get somebody else. In the meantime they have decided to remain without a pastor and to suspend public worship."

Rev. S. W. Sample did so satisfactory work at Strawberry Point, Iowa, that his church there in settling with him said nothing about the "hard times," but overpaid him $20. The movement there is reported as "more prosperous than ever before;" and calls "for some radical and reverent young minister, courageous, faithful, energetic and wide-awake."

Mr. Sample commenced his work at Grand Haven, Mich., with fine promise. The ladies of the society have just cleared $80 by an entertainment: and the laymen can preach when the parson fails, —Mr. Geo. Stickney having just "given us a beautiful discourse on 'The Best Worship' from the following Hindoo text: 'The Lord of life should not be worshiped with faded flowers. Those that grow in thine own garden are far better than any other. With the flowers gathered, there must be reverence, itself a flower.'"

The Unitarian Society at Detroit, Mich., have recently placed in their church, a beautiful memorial tablet for Rev. Mr. Mumford, for several years pastor of the society, and later, editor of the *Christian Register*. The inscription is as follows: "Rev. Thomas J. Mumford, first Pastor of this church, from 1851 to 1860. Born June 26, 1826, Died August 29, 1877. Rich he was in holy thought and work. Christ's love and his apostles twelve he taught: but first he followed it himself. This tablet is placed here in grateful remembrance by his friends."

The *Iowa State Register* reports that "Rev. Mr. Effinger's congregations are growing in numbers in flattering proportion as the membership of his church increases. The society, from a small beginning, having started with but a few members, is now able to present a good membership roll, comprising the names of some of the most influential and wealthy citizens of our city." The same paper gives highly complimentary notices of Mr. Effinger's discourses on "The Claims of our Dumb Animals," and "The Moral Aspect of Journalism."

Emerson's faith in humanity keeps. A correspondent of the *Inter-Ocean*, of Chicago, quotes him as expressing much regret that Ruskin should take such a gloomy view of our modern civilization. "Ruskin's talk," said the philosopher, "is very despondent, sinister and devilish. He seems to despise the work of men, and condemn their aims. He does not see the good which penetrates everything that men have done."

The *Omaha Evening News* reports a sermon of W. E. Copeland, against capital punishment, in answer to a reverend defender of it. Mr. Copeland says: "Gov. Gear declares that during the six months since the re-enacting of the death penalty, there have been as many murders in Iowa as during all the years while the death penalty was not inflicted. Michigan which does not inflict capital punishment, stands first among the states for small number of murders. Notwithstanding the fact that no one has been judicially murdered in Nebraska for many years the proportion of murders to the population is no larger than in states where judicial executions are frequent." Under the system of capital punishment, murderers are seldom convicted. But says Mr. Copeland, "change the law to imprisonment for life and place the pardoning power with the supreme court, and convictions will be common, the laws will be far better enforced, the result will speedily follow the cause, and men likely desist from crime, if they ever do think of its consequence."

Mr. Sunderland's "What is the Bible?" has won high compliments on all sides. The *New York Sun* says: "We know of no treatise in which information so large and various, upon a theme of superlative importance is made accessible to those who have neither the leisure nor the training for prolonged investigation. And even for such as have access to more elaborate works, this volume will have value, considered in the light of a lucid and comprehensive review." The *New York Tribune* says: "His criticisims are thorough and uncompromising; but he leaves ample room for a powerful defense of the Bible, in its spiritual aspects, as the unfailing depositary of religious faith and moral aspiration." J. C. Learned writes: "It is a great deal to get a reverend and friendly discussion of the points involved in the history of the Bible before the public in so clear and condensed a form. Such books as this and Mr. Chadwick's 'The Bible of to-day,' are harbingers of a tremendous reform in the popular theology." Mr. Chadwick says: "I have never seen anything that began to condense so much into so small a compass. I wish it could be sowed broadcast over the whole land." And the *Unitarian Herald* for England continues: "We know of no other book which presents in a clear, brief, popular way, such a scientific, rational, reverent and tender study of a great subject—the Bible."

The Woman's Liberal Union, of Chicago, have had their hearts touched by the following word from far-off Yankton, D. T.: "Thank heaven and the W. W. S. S. Society for samples. Our S. S. needs, would love and enjoy a supply of Mrs. Wells S. S. Lessons, "Corner Stories of Churches," and would appreciate as angel visits "Unity Services and Songs." But Unity Church and Sunday-school at Yankton are purely mission fields and struggling against many odds, but brave, united, in sympathy with you at every point; trying in this the first year of its existence to be self-supporting and build a new church beside, with fair prospects of success in both lines."

## EDITORIAL NOTES.

The Free Religious Association, which Joseph Cook charged with supporting immorality, numbers among its officers Ralph Waldo Emerson, Lucretia Mott, Octavius B. Frothingham, Lydia Maria Child, George William Curtis, Prof. E. L. Youmans, and Thomas Wentworth Higginson.

According to the report of the Cook County Sunday School Association, the membership in Chicago Sunday Schools has since 1876 multiplied as follows in various denominations: Baptist, 1½ times; Congregational, 4-fold; Episcopal, 2-fold; Methodist, 3-fold; Presbyterian, 2-fold; Universalists, from 0 to 722; and Unitarian from 0 to 844.

The *Christian Register* says: The naughtiness of Princeton College boys has at length found a rational explanation and fair excuse. The College is controlled and largely patronized by Old School Presbyterians, and it can be proved by their unani-

mous "Confession" that all their children are totally depraved.

We must not be in haste to boast of the decay of superstition. The *New York Tablet*, speaking of the power of priests, said: "They take a piece of bread, unleavened, perform the prescribed rite, pronouncing a few words, and the Son of God descends from heaven, glorifying the altar with his presence, and becoming in their hands the bread of life for His children. They hold the keys which open and close the gates of heaven; they speak in the name of the Most High, and the proudest among men must bow to their words; they command in the name of God, and the princes and potentates of earth must obey."

J. Wellhausen, a German author, has published at Berlin a work on the "History of Israel," agreeing generally with the Dutch school. He refers the ceremonial and other legislation of the Pentateuch—or Deuteronomy excepted—to the period of Ezra and Nehemiah. He maintains that these writings afford clear internal evidence of having been compiled subsequently to Deuteronomy, the composition of which in the reign of Josiah he regards as fully established. No occasion for their promulgation can be found except the religious reformation and revival under Ezra, when views and practices which had long been slowly maturing under the influence of the priesthood during the Captivity were invested with authoritative sanction.

The *New York Herald*, after gathering statistics, finds a great diminution in the number of unemployed mechanics in that city. Three winters ago there were 60,000 idle men there, now less than 12,000. Wages have indeed fallen from $4.50 to $2.50, and from $3.50 to $2.00. But laborers have accepted the situation and are at work again. "During the winter of 1873 it was computed that a daily average of over 25,000 men were idle in that city, and the number annually increased until it reached as high as 60,000, then fell again, until last year it was only about 13,000," and now is about 11,395.

*The Christian Union* is severe toward Talmage's new volume of sermons. It calls the sermons "common-place," and says there is "absolutely nothing in them that has not been said over and over again by the ministers of New York without the least suspicion that they were saying anything extraordinary." He continually promises what he is going to show in the next sermon, but he never shows anything; piques curiosity, but does nothing to satisfy it. The chief sensation in reading them is "a wonder that they should have produced any sensation." One other sensation that the sermons produce is "one of amazement at the magnificent egotism that pervades them."

T. B. Forbush lectured before the Chicago Philosophical Society, the other night, on "Origin of the Moral Sense." Reviewing the various theories, and showing what was true and what was false in each, he comes to the modern scientific philosophy, which taught "that the moral elements, like the intellectual, had been slowly acquired; that they were the result of the actions and experiences, not of single individuals, but of tens of thousands of generations. These had been molded and shaped by human consciousness until at last it had taken a definite form, which had become hereditary and was handed down from generation to generation. This definite and persistent form of consciousness was what we called the moral sense. It was the result of all past experience, now become an inherited faculty." "The moral sense commenced weak and narrow in the family and tribe. An action beneficial to the family was good—would be commended; an action harmful was evil, and would be censured. The pleasure of approval or the pain of disapproval would lead to doing the one and avoiding the other. As it grew stronger it was still largely confined to family and tribal interests; but as our ideas and sympathies broadened the little tribe at last was integrated in the entire human race, and those actions became morally right which were beneficial to humanity; those actions morally wrong which were detrimental to humanity As the scope of the moral sense broadened its nature was modified. At first it was doing what the tribe sanctioned or disapproved; at last it grew into the fundamental law of morals: 'Do unto others what you would have them do unto you.' And the motive changed. At first it was the approbation or disapprobation of the on-lookers; at last the moral sentiments became their own motive. We do right because it is right, irrespective of outside opinions, without a thought of public utility." Mr. Forbush held that morality had not become an extinct force as Buckley affirmed, "but was still going forward, though in a changed direction. When the tribal morality had been perfected until it made a clansman's welfare as sacred as one's own welfare, there was nothing more in that direction. Then the idea broadened to humanity. Arriving at the ultimate rule that we must do to every man, everywhere, what we would he should do to us, the evolution did not stop. We had reached the fundamental idea; we had expanded it to universality. Now we were to develop and improve its quality. Now there were still moral standards to elevate and improve."

## DEVOTIONAL READINGS.

BY F. L. HOSMER.

### TO-DAY

Lo, here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

—*Thomas Carlyle.*

O, LORD of light, who dwellest in light which to us is darkness, we thank Thee for the renewed light of this day. Let it dawn upon our souls with Thy heavenly beams. We thank Thee for that light of the soul over which no night comes, which shineth more and more to the perfect day. Raise us up to newness of life, and let our sun never go down Make us perfect in every good work to do thy will, by keeping all the commandments which Thou writest broadly in the world and inwardly in the heart of men. Fill us with pity for the distressed, and with forbearance and patience toward any who misbehave and distress us. Let patience have her perfect work in our hearts, that we may bear the mark of Thy children, enjoying Thy serene and holy presence. From the light of Thy love may we draw wisdom; from the fire of Thy love may we get fervency and earnestness. Let Thy love dwelling in us subdue our crude passions; nerve all our efforts and keep us faithful to our vows, faithful to our prayers, faithful one to another in sincere charity which is the bond of perfectness. So, Lord, shall it be to us when Thy good spirit rules in our hearts and molds us according to Thy holy will. Amen.—*From Francis W. Newman's "Morning Prayers in the Household of a Believer in God," London, 1878.*

### LEGEND OF ABRAHAM.

When night overshadowed him, he saw a star and said, "This is my Lord." But when it set, he said, "I like not those that set." And when he saw the moon rising, he said, "This is my Lord." But when the moon set, he answered, "Verily, if my Lord direct me not in the right way, I shall be as one of those who err." And when he saw the sun rising, he said, "This is my Lord. This is greater than the star or moon." But when the sun went down, he said, "O, my people, I am clear of these things. I turn my face to Him who hath made the heaven and the earth."—*From the Koran.*

NEW every morning is the love
Our waking and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

If in our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

O, could we learn that sacrifice,
What lights would all around us rise!
How would our hearts with wisdom talk
Along life's dullest, dreariest walk!

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

—*John Keble.*

### HOPE EVERMORE AND BELIEVE.

Hope evermore and believe, O man, for e'en as thy thought
So are the things that thou seest, e'en as thy hope and belief.
Cowardly art thou and timid? They rise to provoke thee against them.
Hast thou courage? Enough, see them exulting to yield.

Go from the east to the west, as the sun and the stars direct thee;
Go with the girdle of man, go and encompass the earth.
Not for the gain of the gold, for the getting, the hoarding, the having,
But for the joy of the deed; but for the Duty to do.
Go with the spiritual life, the higher volition and action,
With the great girdle of God, go and encompass the earth.

—*Arthur Hugh Clough.*

### BROADCAST THY SEED.

Broadcast thy seed!
Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day;
Or when it comes, some pestilent air
May make it droop and wither there—
Be not discouraged; some will find
Congenial soil, and gentle wind,
Refreshing dew and ripening shower
To bring it into beauteous flower,
From flower to fruit, to glad thine eyes
And fill thy soul with sweet surprise.
Do good, and God will bless thy deed—
Broadcast thy seed. —*Chambers' Journal.*

SERIES II. **HOME LIFE.** LESSON 10.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

## THE GUEST.

*"Be mindful to entertain strangers, for thereby many have entertained angels unawares."*

**How to receive one.** Just as you would a rare gift. If you have invited the guest, 'tis to be supposed that you long for his society, and value his presence and influence in your family. You cannot be too cordial in your welcome. If he is an *unexpected* guest, it implies an intimacy which should make him equally certain of a cordial welcome.

**Make your Guests feel at home** with you. This means that if they have occupations of their own, you should leave them in undisturbed possession of their hours. If they have *not*, include them in your own employments and amusements, but do not abandon yours with the idea of entertaining them. A guest is far happier if no work stops for him.

**Invite sometimes as Guests** those to whom a visit will be a rest or refreshment, affording change of air or scene to the over-worked or weary. A visit to a city home in winter, for persons living in retired country places the year round, is as great a blessing as it is, to the tired city resident shut up in brick walls, to have a visit to the country in summer It is well to have some guests *for your own benefit*, or because it is a satisfaction to do honor to the morally or intellectually distinguished, but it is still better to have those to whom a visit from home is a rare and positive pleasure.

**To be a Guest.** Come into a house with cheer, with fresh information, with help, if possible, to all the home circle. (One good lady of slender means, but happy hopeful spirit, made herself the beloved guest in many families, who watched for her coming "as they who watch for the morning." She read aloud, in a wondrous voice, to the tired father of a family the latest and happiest news; she took the big mending basket of the over-worked mother to her own room, and at odd minutes finished the pile; she made balls and kites for the boys, and taught the girls various fancy work; she never gossipped, but always brought fine conversation with her, a joy to all. No one could ever get her to stay long enough.) Be punctual at meals, consider the hours of the family, *consider the servants*, whose daily routine may be much impeded and their tempers tried by your tardiness. And this harm done to servants often re-acts painfully on your hosts. How many households have been upset by the inconsiderate guest. Yet there are guests whose coming makes almost as joyful a day for the servants as for any other members of the family.

**Have your own occupations.** Do not come to any home with the sole idea of *being entertained*. This will make you anything rather than "the angel unawares," to your hosts. Be absorbed in your own employments at least some hours of every day. Then when you meet at meal times, or evenings, or in the disengaged hours of the family, you confer a fresh pleasure each time.

**Consider the sacredness of the family.** You are in the holy of holies, where all restraint is cast aside. 'Tis as bad as *stealing*, to expose the unguarded behavior or expressions of a family whose guest you have been, or to make their habits and peculiarities the common property of uninterested persons.

Recall the various guests of your family or friends. Recall the hour or day or week, when some rare guest has opened a new vista of thought or life for you or others, and thank God for the precious presence.—S. I. L.



SERIES II. **HOME LIFE.** LESSON 8.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

## OLD AGE.

*"Speak gently to the aged, grieve not the toil-worn heart; The sands of life are almost run, let such in peace depart."*

**Old Age** is that period, when after a long life either well or ill-spent, people cease from activity, and are waiting to go home.

*If* the life has been nobly spent, *if* all the *habits* of youth and middle age have been pure, just, kind and industrious, *if* one has been free from too much anxiety and sorrow, then Old Age is the most beautiful time in life and its presence in a home, a priceless blessing. [Here should be recalled noble instances of persons in full possession of their benevolent and intellectual powers in age,—John Adams, Humboldt, Madame Recamier, Madame de la Rochefoucauld, and others. Think of those in your own town,]

But see how many *ifs!* Sometimes the life has been nobly spent, but some failure of physical health, some strain upon weakened nerves, may leave an old person shaken and sorrowful. Or failing powers of *sight* or *hearing* or *memory*, may make time hang heavily.

*Put yourself in their place.* Resolve to cast some sunlight on these darkened paths. Treat *all* the Aged with considerate tenderness. Treat the *noble* old people with *reverent* tenderness. Treat those who are *not* noble with *compassionate* tenderness, for consider what sadness must hang over Age, if one has wasted opportunities, and there is no strength to begin anew.

**Never be impatient** with the loss of memory in old people. Do not try to set them right, when they are wrong. *Throw a veil over all infirmity*, draw off the attention of others. Take no notice. *Study the causes of decrepitude.* [The teacher would do well to explain the gradual wearing away of the points made in the tinfoil plates of the Phonograph, until the plates almost cease to receive or retain impressions; and show the analogy.] It is only the *mechanism* through which the soul reveals itself, not the soul itself which is injured.

**Moderate your voices,** your tones, your steps, in the presence of the Aged. Like young children they are startled, distressed or confused, by sudden and boisterous movements. Do not talk too much about taking railway trains, at special hours or moments. There were no railroads when the old were young, and the thought of any one's missing a train fills them with anxiety. Avoid all subjects of conversation involving a sense of *responsibility*. You may think it absurd that they feel any, but it is just that part of their brains that have been overtaxed, and they cannot help it.

When all positive enjoyment is over for the aged, there is a *reflected* happiness in watching the life, the joys, the enthusiasm of youth. Go to your Grandmother or Grandfather or old friend with your little plans and confidences, incite them to play games with you, such as Logomachy, Euchre; etc., they delight in your including them in such things. They are filled with hope in your company, they look forward to lives that may be better than their own, and feel a property in the experiences of the young.

Ask your elders to tell you their *histories*. You will find incidents of *heroism* or *patience* or *disinterested love* that will make your hearts glow. And records of times differing from the present, calling for other standards and powers, and this knowledge will make you understand them better.—S. I. L.

# Business Department.

## Western Unitarian Headquarters.

Frances L. Roberts, Superintendent.


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Directions.—All matter intended for the Editorial department to be addressed to Rev. H. M. Simmons, Kenosha, Wis. All business communications to the office as above. All contributions to the publishing fund, to either of the undersigned publishing committee.

Bill of Fare.—Our new series of articles on the Liberal Preachers of America out of Pulpits, and the Growing Truth concerning the Doctrines of the church will be announced in our next number, and their publication continued through the volume. Rev. F. L. Hosmer, of Cleveland, will continue the department of Devotional Readings heretofore in charge of Mr. Simmons. One page of each number will be given to this Anthology. The Rev. Robert Collyer begins in this number his Table Talk which will appear regularly in every number. Mrs. F. B. Ames will begin her series of Sunday School lessons on school life in April.

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## SUNDAY SCHOOL SOCIETY.

The editions of Miss Whitmarsh's Sunday Lessons for Primary Classes, advertised in the Tool Chest are exhausted, and the book cannot be supplied.

The Service of Hope for Easter, arranged by Rev. J. Vila Blake, is passing through the press, and will be ready for delivery in a few days.

## WOMAN'S LIBERAL RELIGIOUS UNION.

The members of the Woman's Liberal Religious Union hold their regular monthly meetings at the Western Unitarian Headquarters on the last Monday of every month. They are using Mrs. Woolley's Programme of Study under her personal supervision, and will complete the Department of Catholic Christianity this year. The members are enthusiastic and the attendance constantly increasing.

The Department of Mission Work are collecting Sunday-school books for struggling societies in the West, and Magazines and Periodicals to be forwarded to ministers on small salaries. Any aid from the women of other towns would be gladly received.

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